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The Masonic Craftsman

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of Freemasonry*

In This Issue: Washington's Influence on the Craft

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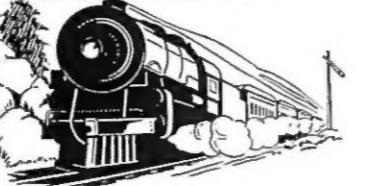
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THE HAPPY MAN

By BLANCHE TROMBLE EVANS

A roof to cover up his head
He has, the same as I;
His roof is steep and made of tile
That cost him wealth to buy.
One-fourth his roof will shed more rain
Than my whole cottage can
And yet I am just as dry as he,
This envied, wealthy man.

He owns a deal more land than I
Where streams run fresh and cool,
And yet to envy him I'd be
The direst kind of fool.
Try as he may he cannot bribe
The evening stars to shine
The least bit brighter o'er his land
Than they shine over mine.

He can't absorb more sunshine, nor
Breathe more of God's fresh air;
His eyes may see more varied scenes
Yet some I've seen are fair;
He may eat costly kinds of food
That are shipped from o'er the sea
And yet the pleasure that it gives
Is like mine gives to me.

He cannot coax the ocean brine
To give a better bath
To him because he boasts more wealth
Than any poor man hath;
He may enjoy long nights of sleep
Without a troubled mind,
I hope he does—I, too, am blest
With that refreshing kind.

And so you cannot judge a man
By dollars or by cents;
The happiest you will often find
In cottages and tents.
A man who knows, when evening comes,
He has challenged wrong with right,
And conquered, he's the happy man
Who sleeps in peace at night.

**NEW ENGLAND
MASONIC CRAFTSMAN**
PUBLISHED MONTHLY AT BOSTON, MASSACHUSETTS
ALFRED HAMPDEN MOORHOUSE, *Editor*
MEMBER MASONIC PRESS ASSOCIATION

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No. 6

200 YEARS As time is measured in terrestrial terms, 200 years is as a grain of sand in the ocean; in the life of a nation, however, two centuries

sees many changes in men, manners and methods. In this bi-centennial year of Washington's birth, the student will turn back the pages of history and find therein some astounding incidents—incidents which have been instrumental in creating out of a handful of pioneer colonizers engaged in comparatively simple tasks and duties a mighty nation of more than a hundred million souls.

The simple days of 1732 have grown through a series of gradual steps and processes and by a most complex and confusing system of checks and balances into a polyglot society which no man comprehends in its entirety.

Laws by the tens of thousands have been enacted—till the statutes of this country are so numerous and involved in their intricacies as to be beyond human comprehension.

Natural resources bestowed by a benign and benevolent Providence have been squandered with recklessness; Governments have ebbed and flowed to a point where the founders of this republic, could they behold them and their workings, would be amazed and quickly seek to return to the quiet of their tombs rather than face the problems of the present day.

It is an axiom, not always justified, that great crises produce great men to cope with them. In these days, however, there is doubt in the minds of many serious and earnest patriots as to whether or not a simplification of the processes of living is not desirable if the burden is not to become intolerable.

Born into such a world as the present, new generations, which must inevitably take over the direction of affairs, are faced with stupendous tasks, appalling in their immensity. Problems brought about by past follies of war and peace, have placed upon the shoulders of the youth of today a stupendous burden.

Small wonder that people look around with anxious eyes to see from whence light is to come. In the murk of an industrial age and driven by the inexorable rule of a system apparently leading up blind alleys into complete cul-de-sacs, ways must be sought to meet problems which, with the years, become increasingly difficult if not impossible of solution.

Today it is the load of debt and other obligations imposed by the folly of wars that obscures vision—tomorrow it may be anything.

Through these past 200 years where has Freemasonry stood? In the United States the institution has grown in numbers from a handful to several millions and these millions are of the very warp and woof of the nation. Freemasons have their important share in

daily life and problems of government, in the making of laws and the moulding of the character of the nation. Insofar as the Craft has remained steadfast in its adherence to the principles upon which the organization is founded it has been a steady influence. But unless through its individual members and their active intelligence and participation it increasingly devotes its thoughts and energies to the consideration of the affairs of the day it will have failed to measure up to its full possibilities and will rightfully deserve the criticism, if not condemnation, of posterity.

The example of one good man's life is a mighty thing—witness the Man of Bethlehem, and in later days, in this country, the first and sixteenth presidents.

We cannot live on the past, however. What the present generation seeks today is leaders: in the routine of life as well as in the high places. The share of Freemasonry is an important share; its heritage, while creditable, must be maintained. The combined inspiration of the three million men comprising the Masonic fraternity in the United States, wholeheartedly devoting themselves to the good of human society generally cannot fail to bring forth hope and a happier era. Laying aside human selfishness and seeking zealously and singleheartedly this great objective, no more worthy purpose can be conceived and in its fruition can be found no more satisfactory reward.

WASHINGTON AND TODAY February 22nd, two hundred years ago, George Washington was born, and because of the profound influence he had upon the founding of this republic, the anniversary will be celebrated with added emphasis.

Time has not obscured the lustre of his fame. Rather has it embellished it.

His record is one of the country's proudest heritages.

Because of Washington perhaps more than of any other single factor, the United States of America exists today as a nation.

Washington gave inspiration to weaker men, sustaining them in a seemingly impossible undertaking.

The position of Washington is secure—what now of the future?

It has been the custom, cultivated by societies of varied nomenclature, to hold up the candle of the past and to deify its heroes.

Time and tide wait for no man, however. The past two hundred years and more particularly the past two years have seen changes in the economic and social structure of this nation that give rise to grave misgivings.

Freemasonry, proud in the knowledge that the illus-

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[February, 1932]

MASONIC CRAFTSMAN

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trious first president was a more than ordinarily interested member of the institution, and proud of its contributions, made in generous measure to the orderly progress of the nation, cannot maintain itself on past performances. In a sense it stands today at the crossroads.

It must give heed to present-day problems and conditions. Within the Craft are over three million men, a majority of them of substance and stability. Like a great backlog of inflexibility it must stand firm for those principles so clearly enunciated by Washington, and put its weight into the balance against all the odious practises that raise their head against the orderly processes of government.

The course is clear. No unfit man should be chosen to occupy any governmental position. The Craft should searchingly analyze the qualifications of all public servants and see to it that only the fit be allowed to occupy positions of public trust.

LINCOLN Amid all the encomiums that are being showered with prodigality about the name of the first president on the 200th anniversary of his birth, the great Lincoln, whose natal day also is celebrated in February, is apt to be overlooked.

Lincoln not less than Washington stands pre-eminently above the men of his time in all the qualities of true greatness.

Born in humblest circumstances, literally self-taught and self made, he towered, a giant in strength of character, at the most critical period of the nation's history.

His sterling qualities enabled him to withstand the bitterest assaults of able opponents. Villified perhaps beyond any living man other than the Saviour, he died a martyr's death—but not before the task to which he had dedicated himself to secure "liberty for all" had been completed.

The torch he handed down has passed through indifferent hands so that at times it seems as though its flame were about to be extinguished and yet to all who seek to perpetuate the ideals of true democracy the record of Lincoln is there to read—to serve as reproach or inspiration—as the case may be.

He was not a Freemason, yet embodied in his life and conduct to the highest degree were qualities which any Mason might well be proud to emulate, and for this reason, and many others, the Craft may well give thought to that great soul whose life lies like a benediction upon the generations that have succeeded him.

Washington's Influence on the Craft

A Monthly Symposium

ALFRED H. MOORHOUSE
BOSTON

JOSEPH A. MORCOMBE
SAN FRANCISCO

WILLIAM C. RAPP
CHICAGO

JAMES A. FETTERLY
MILWAUKEE

The Editors

IDEAL MASON AND BROTHER
By ALFRED H. MOORHOUSE
Editor Masonic Craftsman, Boston

IT IS a bit difficult for a man of foreign birth to pay proper tribute to the "father of his country," particularly when that individual happens to have been an Englishman born not many miles distant from the habitat of Washington's immediate forebears.

Having visited Sulgrave Manor, now restored by means of American money to what I fancy is a rather glorified conception of the original building, and having noted the rather indifferently interesting topography of its immediate environment, it is easily conceivable that the Washington family found a more inspiring

atmosphere and congenial surroundings in the fair lands of Virginia, and by the same token the strong characteristics of the first President may easily have had their foundations in the difficulties of said forebears of eking any sort of a decent living out of the soil of a rather sterile section of Old England.

The history of the Washington family has been written fulsomely and frequently. It would be a waste of time to repeat it.

That the first president was a man of great parts is not to be denied. The inspiration of his life and conduct have served perhaps more than any single factor, particularly in the earlier years of the republic, to stimulate those feelings of patriotism and loyalty without which no country can truthfully be said to be a unified nation.

The travail of the birth of the nation was no light thing. To the hardihood and courage of its founders much is due, and yet head and shoulders above that group of devoted but very human patriots towers Washington—man and Freemason.

His ancestry shows no illustrious individual, nor outstanding genius. The family were, we suspect, largely of the soil. They were not aristocrats. For this reason, perhaps, democratic ideals were strongly implanted in Washington's mind, so that the eulogy "first in war, first in peace, first in the hearts of his countrymen" finds a basis in fact and is no misnomer.

It is in his associations with his fellow men that this article is principally concerned, however, and it is quite understandable that beneath the austerity and reserve of a forced position of command the heart of Washington beat with warm and human impulses, making of him an ideal Mason and brother.

To enumerate the qualities which endear his memory to the craft would fill the pages of this magazine. They were many and great. He had a warm affection for



Freemasonry and evidenced it on many occasions. His forbearance under extremely trying conditions was emblematic of the charity of his mind. We refuse to subscribe to the theory of deification with which some overzealous biographers have garbed him, making of him something of a saint. Rather do we like to feel that he was essentially human in his contacts with his fellows, that with great gifts of understanding, a fine mind and a keen perception of the situation confronting the colonies, together with a vision greater than that of any man of his day, he stood like a rock for truth and righteousness in government, bringing the republic into its first youth through a sickly childhood, and never failing in his love for his fellows.

As Masons, the mass of our membership today rightfully revere his memory, and accord him pre-eminence not only as the "father of his country" but as well that of "a man, free born, of good report, and well recommended," who fixed his mind on truth and undeviatingly sought light through the medium of the fraternity to carry on an inspired work to a worthy objective.

In the archives of the Grand Lodge of Massachusetts is a lock of George Washington's hair which no patriotic Freemason can gaze on without a choking sensation in the throat and a feeling of pride in the thought that he, too, was a brother.

The craft does well to honor the illustrious name of this great man.

OUR GREATEST MASON

By J. A. FETTERLY

Editor *Masonic Tidings*, Milwaukee

IT IS but fitting that this month, when our minds as Masons and as citizens are so filled with George Washington, his life and services to his country and to the craft which he so indubitably adorned, the above theme suggested itself for mutual consideration.

Appreciating as we must that time has softened criticism of his character and conduct, has covered some natural mistakes and errors and, mayhap, has lent something of a halo to the name and reputation of one who, after all, was subject to the frailties of all human, we are yet constrained to admit — yea, boast — that the actual accomplishments of Washington, politically, economically and fraternally, transcended those of any other American. His military genius burst asunder the chains which bound the colonies to England; his political foresight and wisdom marked out the path along which this nation has traveled to its unchallenged position as the peer of any; his love for and devotion to Masonry, in his later years, unquestionably gave to the institution a standing and prestige which otherwise it might have wanted.

What if he were quick-tempered and liable to "fly off the handle?" Most men with red hair — and some women — are afflicted in like manner.

What if he did make mistakes in some of his cam-



paigns? The only ones who do not make mistakes are those who do nothing.

Of course he had enemies. A man in public life who has no enemies can be put down at once for a nincompoop.

His accomplishments so outweigh and outdistance his failings and failures as to make the latter absolutely negligible. Above all, Washington was an intensely human man. It is said he was a man who laughed heartily on frequent occasions. I have no doubt he could curse just as heartily when occasion warranted—and there were plenty of occasions during the war, what with the treachery of some of his associates, the white-livered conduct of the Continental Congress in many instances and the general weakness and lack of backbone displayed by many of his officers and men. The fact that Washington, in the end, achieved success despite backbiting and treachery, in the face of a pusillanimous Congress and a flock of faint-hearted and recreant officials and in spite of every imaginable discouraging condition, makes him loom all the greater in our eyes.

By sheer force of character and personality he created nobility out of mediocrity, courage out of poltroonery and strength out of weakness. He created armies out of rabbles, victories from defeats and then carved a nation from an aggregation of detached units.

Raised a Master Mason a few months after attaining his majority, Washington was sincerely and devotedly attached to the Craft during all the later years of his life and was buried with Masonic ceremonies by the lodge he had served as Master. By his Masonic example and influence his memory will stand out for uncounted years as one of Masonry's greatest assets. He was a great man, a greater statesman and our greatest Mason.

INFLUENCE NOT ESPECIALLY SIGNIFICANT

By Jos. E. MORCOMBE

Editor *Masonic World*, San Francisco

BROTHER MOORHOUSE has set us a poser in suggesting discussion of Washington's influence in and upon Masonry. Yet such consideration is timely, when the whole people are reviewing the life of the man well chosen as the national hero and representative of the American character. But some of us are by temperament not naturally given to unrestrained eulogy. We have found that the best of men are but human, and subject to the limitations of humanity; that popular idols have their feet of clay, and that while veneration is rendered to the enlarged conceptions of men

of another time, builded by generations of hero-worshippers, the greatest love and appreciation go naturally to that one whose nature manifests the common traits and has some acknowledged share of the common failings.

The national hero is a product of time; he is not truly a representative of his own generation. The vir-



tues of such a one, as viewed in the after years, are a composite, the accretions of successive eulogies and partial biographers. In other and believing ages the gods were thus elevated from a human level and found place in the pantheons to be worshiped as deities.

These remarks may prepare the reader for statement that in the opinion of this writer Washington's influence in Masonry was wholly indirect, and not especially significant nor potent. This is not to be imputed as fault or deficiency in work or character. The same thing holds true for many men since Washington's time who have been prominent for their worth and work. They have been members of the fraternity, but their place in the great world without and participation in large affairs have occupied all time and engaged every energy. Masonry is to such an individual, as it was to our first president, a matter purely incidental; it could have but a minor place in a life thronged with bigger things.

We are naturally pleased to know that this really great man was of the fraternity; that now and again he remembered with hearty appreciation the fraternal relationship. Such facts are generally known, thanks to the industry of many inquirers. This knowledge has certainly exerted an indirect influence within and outside the craft. Brothers are naturally proud of the remote connection thus established for themselves with one so universally revered. They are not concerned to ascertain the extent of Washington's participation in the affairs of Masonry, being content with knowing of a membership to be boasted of on occasion.

This writer would yield to no other in admiration for Washington, the man, and for the work he accomplished in his time. But it is the man whom I would seek to understand, and not the composite product that is accepted as in some sort symbolic of the idealized American character. Nor can I find, for all my search and desire, any great direct influence exerted upon our Masonry because of the activities of the man who stands out so far beyond his fellows in the public life of his generation.

GREAT MEN HAVE GREAT INFLUENCE

By Wm. C. RAPP

Editor *Masonic Chronicler*, Chicago

THAT George Washington exerted a great and far-reaching influence on the Masonic fraternity cannot be denied. His busy life precluded the possibility of his concerning himself with the administrative affairs of the Craft, even though he may have had a strong inclination to do so, yet authentic documents prove conclusively that he devoted far more time to Masonry than does the average member of the Craft.

The mere fact that a man of the attainments, character and standing of George Washington was affiliated with an order would inevitably have a beneficial influence on that institution.



No one knows what induced Washington to become a Mason or what attracted him to the fraternity. It may be surmised that the quality of the men whom he knew to be of the fraternity had its influence, for the standing and character of members of the order admittedly has been one of the greatest factors in interesting men to knock at its doors. It is therefore a fair presumption that the fact that the "father of our country" was a Mason has been at least a contributing influence in causing many good men to seek a part in its mysteries.

There is an inclination among Masonic writers and speakers to assert that no man honors Masonry by becoming a member of the fraternity, regardless of his merits, his character, his good deeds or his intellectual attainments, and, least of all, his station in life. It is a pleasing fancy which we will not dispute, yet withal it is but a half-truth. We prefer to believe that any good man honors Masonry by becoming or remaining a member, and that his talents and accomplishments, if in consonance with the ideals of the institution, have a direct bearing in relation thereto.

Washington's influence on the fraternity is related to his interest in the order. The mere fact that the first President of the United States entertained a sufficiently favorable opinion of the Masonic institution to present his petition for membership, and in due course of time received the degrees of Entered Apprentice, Fellowcraft and Master Mason, paying the customary fees, in itself is important and has had a far-reaching influence. It is not, however, of as much importance as the extent of the interest in the welfare of the institution manifested by him during the term of his membership.

Sufficient evidence is available to convince anyone with an open mind that George Washington displayed a personal interest in Masonry, that he attended Masonic functions and gatherings as frequently as his time would permit, that he took an active part in the work of his lodge and that he frequently expressed a high regard for the principles and policies of the institution. Opponents of Freemasonry, grudgingly admitting the fact that he was initiated into the craft, assert that he took but little interest in it, and declare that he disapproved of its spirit and at an early period in his life abandoned it.

They fail to present evidence that can overcome the record that he became a Master Mason when 20 years of age and remained a member of the fraternity to the day of his death, 47 years later; that there are many records of his attendance at lodge meetings and functions during the busiest periods of his life; that he twice served as master of his lodge; that he was proposed as grand master of the Grand Lodge of Virginia and was twice proposed as General Grand Master of the United States, and that innumerable letters are extant in which he professes the highest admiration and esteem for the Masonic fraternity and the principles for which it stands.

Benjamin Franklin, Freemason

By SILAS H. SHEPHERD, Milwaukee

Among the many great and good men who have sought the privileges and labored for the welfare of Masonry, Benjamin Franklin ranks with Washington in the hearts of his brethren.

Washington and Franklin represented different types, were temperamentally opposites and had been educated in different environments. Washington was the southern gentleman of the plantation, the lover of horses and outdoor life, a fisherman and a hunter, a surveyor and a soldier, which led him eventually to the title of one of the world's greatest generals. Franklin was the poor city boy toiling in the shop in his early teens, apprenticed to his brother as a printer, and spending all his leisure moments satisfying his hunger for knowledge and culture which he eventually so successfully mastered. He was a thinker and diplomat and his work in molding public opinion in the colonies and his success in securing the necessary assistance from France were of first importance in our final victory of independence.

Washington was punctilious as to conventional forms and religious creeds. Franklin was a philosopher, a searcher for truth in all its forms, and, although at times critical and indifferent to sects and creeds, he had an unusual degree of faith. He once said: "I have lived a long time, and the longer I live the more I am convinced that God governs the affairs of men. If a sparrow cannot fall to the ground without His notice, is it probable that an empire can rise without His aid?"

As we study the life of Franklin we see the principles of Freemasonry so fully exemplified in his life that we view his Masonic career with greater interest. A complete account of Franklin's Masonic life would necessitate almost a complete chronicle of the 18th century Masonry in America. Although we know much of his life from the autobiography which he wrote of the earlier part, he never gives us the least hint of his Masonic activities.

Benjamin Franklin was initiated in St. John's Lodge, Philadelphia, in February, 1731, when he was 25 years of age. In 1732 he was elected junior grand warden, and in 1734 grand master of Pennsylvania. In this year he also printed the first Masonic book published in America, the reprint of the "Constitutions of the Freemasons." From 1735 to 1738 he was secretary of St. John's Lodge. When he visited Boston he frequently visited the Masonic lodge, and the minute book of the Grand Lodge of England shows him as visiting "Provincial Grand Master" Nov. 17, 1760. He was present at the Lodge of Nine Sisters in Paris on Feb. 7, 1778, and assisted in the initiation of Voltaire. In November of the same year he officiated at a Lodge of Sorrow in memory of Voltaire. The many honorary memberships given him in France and the active fraternal relationships he maintained were, undoubtedly, an important factor in his successful statesmanship in France.

Franklin was one of the most successful business men

of his time, rising by thrift and industry from a printer's apprentice to affluence (he left an estate of over \$150,000). He valued money as a necessary means of progress, yet he valued time so much more and so wisely conserved each moment of the day that his influence was felt in almost every phase of life. Any one of his many-sided activities would have made him famous. The keynote of his life was common sense; his active mind penetrated into the deepest philosophical speculation, yet he expressed his conclusion in the clearest, simplest manner. "One today is worth two tomorrow." "Early to bed and early to rise makes a man healthy, wealthy and wise." "Keep your eyes wide open before marriage, half shut afterward." Few men have ever attained the balance between the material, intellectual and spiritual phases of life as did Franklin. He loved success. He labored for it, but he employed his wisdom and his genius to serve his fellowmen.

He constantly employed the symbolic tools of Masonry to build his character. He drew lessons of practical value from the emblems delineated on the master's carpet. He practiced the cardinal virtues, and the foundation of his faith was the Fatherhood of God and the brotherhood of man.

About 1730, when Franklin was laying the foundation of his remarkable career, he conceived the idea of a systematic regulation of his own conduct and arranged a little book with a page for each of the virtues and blank spaces for each time he failed to practice them. Every evening just before going to sleep he made it a habit to examine himself on his conduct during the day. The question he asked himself each morning was: "What good shall I do this day?" The evening question was: "What good have I done today?" With each of the virtues he laid down was a precept.

Temperance. Eat not to dullness; drink not to elevation.

Silence. Speak not but what may benefit others or yourself; avoid trifling conversation.

Order. Let all things have their places; let each part of your business have its time.

Resolution. Resolve to perform what you ought; perform without fail what you resolve.

Frugality. Make no expense but to do good to others or yourself; waste nothing.

Industry. Lose no time; be always employed in something useful; cut off all unnecessary actions.

Sincerity. Use no hurtful deceit; think innocently and justly, and, if you speak, speak accordingly.

Justice. Wrong none by doing injuries, or omitting the benefits that are your duty.

Moderation. Avoid extremes; forbear resenting injuries so much as you think they deserve.

Cleanliness. Tolerate no uncleanliness in body, clothes or habitation.

Tranquility. Be not disturbed at trifles, or at accidents common or unavoidable.

Humility. Imitate Jesus and Socrates.

He tells us that he continued this plan of self examination for some time and was surprised to find himself so much fuller of fault than he had imagined, but that he had the satisfaction of seeing them diminish.

In a long life devoted to public affairs there is no record of anything but strict fidelity to the good of his fellows. Even in his early life he understood the frailty of humanity and the snares that lead men astray. His reflections are worthy our perusal and consideration.

Integrity to any trust reposed in us has always been a lesson forcibly impressed upon all Masons. Franklin belonged to the world. His influence affected science, art, history, commerce, politics. His influence made for a better civilization, a nobler humanity. We may be justly proud that he was not only a member of the Craft but an active worker to help carry out the great design of Freemasonry.

Some Masonic Questions Answered

When was the Mother Grand Lodge of England formed?

In 1717, in London.

Who was the first Grand Master of the Mother Grand Lodge?

Anthony Sayers, Gentleman.

When were the Constitutions first printed?

In 1723.

How many lodges formed the Mother Grand Lodge?

Four.

What were their names?

They had no names in those days; they were simply "The Lodge meeting at the Rummer and Grapes Tavern," "the Lodge meeting at the Goose and Gridiron Tavern," etc.

What Presidents have been masters of lodges?

George Washington, of Alexandria, now Alexandria-Washington Lodge, of Alexandria, Va., and James Buchanan, of Lodge No. 43, Lancaster, Pa.

What President was a grand master?

Andrew Jackson. He was never a master of a lodge, but was elected from the floor of the grand lodge to be Grand Master of Kentucky.

Who was William Morgan?

A renegade Mason who disappeared, and who was falsely said to have been murdered by Masons because of his intention to publish an expose of Masonic ritual.

What famous German poet was a Freemason?

Goethe, the author of many poems, including one on Freemasonry, the first verse of which runs:

The Mason's ways are
A type of existence,
And his persistence
Is as the days are
Of men in this world.
The future hides in it
Gladness and sorrow;
We press still thorow
Naught that abides in it
Daunting us—onward.

What famous English architect was a Freemason?

Sir Christopher Wren, who built, among many other famous structures, the great St. Paul's Cathedral, in London.

Name three famous American Revolutionary Day patriots who were grand masters.

Paul Revere; General Warren, who fell at Bunker Hill, and Benjamin Franklin.

Name the Presidents of the United States positively known to have been Freemasons.

Buchanan, Garfield, Harding, Jackson, Johnson, McKinley, Monroe, Polk, Roosevelt, Taft and Washington.

Was Thomas Jefferson a Freemason?

It is stated that he once visited the Lodge of the Nine Sisters, in Paris, but there is no official record of his having been raised.

Was Lincoln a Freemason?

In his heart, yes. He was never raised in any lodge, so far as the records show.

Is there a General Grand Lodge of the United States?

There is not. One was proposed in the early days of Freemasonry in this country, and George Washington was approached as a possible General Grand Master, but refused.

Will there ever be one?

Impossible to say what the future will bring forth, but the sentiment of every American Grand Lodge is unalterably opposed to it. The Grand Masters Conference is on record against it. The Masonic Service Association has written into its constitution a provision against it.

Would a uniform ritual in all Jurisdictions be desirable?

Had the ritual been uniform from the beginning it might have been desirable. As all Jurisdictions have their own form of the ancient ritual, any change now, looking toward uniformity, would be deplorable. It would be resented by all who love the ritual of their own Jurisdictions, and would inevitably lose many historic allusions and connotations now preserved in the various rituals. All the rituals teach the same lessons and impart the same knowledge, only the wording being different. An attempt at uniformity would gain little, and might lose much.

What is the meaning of the word "profane" as applied to a non-Mason?

Literally, "without the temple;" uninstructed, unin-

formed, ignorant of Masonry, not a member of the order. In this connection it does not describe the non-Mason as a blasphemous person.

What is the meaning of the word Abif?

Literally, "His father." As used in the days of Solomon, "My father," meaning one having authority, an elder, a wise man looked up to. Hiram Abif thus means "Hiram, my father," a man venerated for his wisdom and his accomplishments.

Why do we call a master "Worshipful?"

From the old English word "worehyp," meaning "greatly respected." In the Wycliffe Bible, "Honor thy father and thy mother" is written, "Worehyp thy fadir and thy modir." "Worshipful Master," then, does not mean "Master to be worshipped," but "Master, greatly respected."

Why do we have a grand master, a grand lodge, instead of a great master, a principal lodge?

"Grand" here means first, or primary. It is also so used in grandfather, or grand total; the first or principal father of the family; the principal total.

Is a worshipful master obliged to wear a hat?

No. It is his privilege, and his alone, to remain covered in the lodge. In ancient days the king or ruler remained covered, his subjects removing their headgear as a sign of respect. Brethren remove their headgear before entering a lodge as a sign of respect; the Master remains covered to signify that his position is that to which the greatest respect should be paid. The hat is a symbol of his office. But he is not obliged to wear it if he does not desire to do so.

Why do Masons salute the master on entering and retiring from lodge?

To avow before all the brethren that they remember their obligations; a visible evidence that they recall what they promised and under what penalties they are bound. In most jurisdictions a Mason salutes before casting his ballot, to signify that he does so with memory of his obligations as Mason, and with the good of the order and his lodge uppermost in mind. The master answers the salute to signify not only recognition, but that he stands upon the level with his brethren, bound by the same tie which binds them.

Has a would-be visitor to the lodge who requests a committee a right to ask to see the charter of the lodge?

He has the same right to ascertain that the lodge he would visit is "legally constituted," as the lodge has to ascertain, by an examination of his knowledge and his credentials, that he is a regular Mason.

Has a would-be visitor the right to demand a committee?

All affiliated Masons have the right to visit other lodges, provided that right is not in conflict with the prerogative of the Master to exclude from the lodge any brother whose presence, in his judgment, would interfere with the peace and harmony of the meeting; or the right of any brother of the lodge to object to the presence of a visitor with whom he cannot sit in peace and harmony. A well-informed and courteous

visitor will not demand, but request a committee to examine him.

How many members must compose such a committee?

Unless the grand lodge has ruled a certain number, the committee may consist of as many as the worshipful master desires to appoint. Two or three are customary; a committee of one is not uncommon, although it is a courtesy to the visiting brother to send out at least two.

Has the visitor the right to demand that the committee take the Tiler's Oath with him?

A well-informed committee will not wait to be asked. The visitor has a perfect right to hear the brethren who are to examine him on Masonry state under oath that they, too, are regularly initiated, passed and raised Masons.

Can a Master Mason sit in lodge without an apron?

He can. So can he keep his hat on in church. But he should not, if aprons are available. A Mason is not properly clothed in lodge without an apron. At a communication attended so largely as to use all the aprons available, it would be unthinkable to exclude later comers who would clothe themselves properly if they could. Most Master Masons, if all the aprons are in use, will use a pocket handkerchief as a substitute, merely as evidence to all that they know how a Mason should be clothed.

Should a lodge bury an Entered Apprentice or a Fellowcraft with Masonic honors?

Mackey states that the right of Masonic burial is one possessed only by Master Masons. Preston, the author of the original Masonic burial service, says in his "Illustrations of Masonry":

"No Mason can be interred with the formalities of the order unless it be at his own special request, communicated to the master of the lodge of which he died a member; foreigners and sojourners excepted; nor unless he has been advanced to the third degree of Masonry, from which restriction there can be no exceptions. Fellowcrafts or apprentices are not entitled to the funeral obsequies."

May a brother appeal from the decision of the master of the lodge?

He may not. If he attempts such an appeal, a well-informed master will rule him out of order. Appeal from the master's acts and decisions lies to his grand lodge or the grand master *ad interim*. The master's decisions on all that occurs in his lodge are final, until reversed by the grand master or the grand lodge. In some jurisdictions appeal on some matters may be made to the district deputy, and his decision overrules that of the master, but may in turn be overruled by the grand master or the grand lodge.

Can a lodge adjourn?

No. A lodge must always be in one of three conditions: at labor, at refreshment, or closed. Nor can a lodge dictate to the master when the lodge must be opened or closed. A master cannot legally open his lodge before the stated time, but can open it as much later as he chooses; he has the sole power of calling

special communications, and can close any communication at any time.

Is it permissible to offer a motion to lay on the table?

It is not. The master has complete control of debate. He may initiate it, curtail it and close it, at his pleasure. No motion which curtails his power to control and limit debate should ever be offered. If offered, the well-informed master will decline to put it.

Where can information similar to that conveyed in these questions and answers be readily obtained?

From the code, by-laws and constitution of the grand lodge; from the ritual and manual of the degrees; from hundreds of fine Masonic books. The invaluable Mackey's Jurisprudence, the Little Masonic Library, and a good Masonic encyclopedia are all excellent sources.

The Three Great Tenets

Dedicated to Alfred H. Moorhouse

By CYRUS FIELD WILLARD, F.P.S.

The Freemasonry that stretches back through the ages is that of the Blue Lodge. It is the one who looks after us when we are ill and buries us when we die.

It expressly declares that its three Great Tenets are Brotherly Love, Relief and Truth. And they are great. There is something back of this statement, and the peculiar association of these three as tenets is a matter of investigation and consideration.

Now the dictionary says that a tenet is "Any opinion, principle, dogma, belief or doctrine which a person holds or maintains as true."

Therefore the three great tenets of Freemasonry are its three great principles which it holds and maintains, and which are Brotherly Love, Relief and Truth.

Brotherly Love is a subjective sentiment which is intangible, and invisible on the objective plane, until it is put into action. It becomes visible on the physical plane only by the actual practice of Relief, which causes the physical transfer of visible things, such as money or goods by which the physical condition of a "worthy distressed Master Mason, his widow or orphans" is improved by the one inspired by the sentiment of Brotherly Love.

Now it has been said by a Master "It is more blessed to give than to receive," and the selfish have characterized this statement as "all bunk." But it is a physical fact which the writer will try to prove.

Brotherly Love, the sentiment, and Relief, that sentiment put into action, have a peculiar effect on the mind which tends to clarify its operation, so it may more easily comprehend the Truth. It is not necessary now, to ask, as did Pontius Pilate, "What is Truth?" Those who feel the sentiment and put it into action as Relief are able to see it.

The writer has known a good brother who was on the visiting committee of his lodge, to visit sick and distressed Master Masons, and do them little acts of kindness, who gave them small sums of money out of his own pocket, gave them candy or cigars, left them reading matter or "Sunshine Tablets" and cheered them up with his sunny smile. When he came out of the house, from such a visit, to get in the automobile, his face actually shone with an inner light. His intellectual comprehension and ability also increased noticeably after he began that work.

There is, in the opinion of the writer, a physical basis for this change which he will attempt to explain,

or at least furnish a working hypothesis as to its cause.

Professor Wilder D. Bancroft of Cornell, whose book, "Applied Colloid Chemistry", has been studied by the writer for years, has recently shown that the colloidal state of the proteins of the brain may be altered by varying its disperse phase in the direction of peptization, (thinning it down) by the use of sodium rhodionate, so as to cure the morphine habit and the desire of the brain cells for more morphine.

By using other compounds, like sodium thiocyanate, insanity has been cured, when these proteins in their colloid behavior have been peptized to the necessary degree.

This varying of the disperse phase may also, in my opinion, be caused by a mental electrical current, in a similar manner as a solution of rubber latex may be changed by the passage of an electrical current which causes the rubber particles to deposit on the anode, by what is termed electrophoresis.

This mental electrical current may be superinduced by an intense thought or sentiment (feeling) brought down to the physical plane, by the act brought about by this sentiment, as when we bring relief to one we feel as a brother in distress, whose painful condition has been changed into happiness by the joy and gratitude of the brother relieved and our own happiness in being able to help him. On the other hand, what greater unhappiness can there be than to know one dear to you is in distress, and you, on account of distance or illness not able to help the one in distress?

It has been said if we could see the lungs in life we would see a thin blue flame playing over their surface, like that we sometimes see playing over the coal in a banked fire, and due to the same cause. The carbonaceous waste of the body is brought by the venous blood to the lungs to be purified, by this carbonaceous waste being burned up by coming into contact with the oxygen in the air, which is breathed into the lungs, and it is the carbon dioxide which goes off in the blue flame of the coal, the same as it is carbon dioxide that is exhaled in the breath as has been proven many times.

It is also true, the writer believes, if we could see the brain in life we would see an electric light formed by an arc between the pineal gland and pituitary body. Some have said that they have seen it inside the brain. The functions of these ductless glands in the brain, we are just beginning to suspect and realize, and to know

that they play a tremendous part in the operation of the bodily mechanism to keep it operating in health. Yet Plato centuries ago declared that the pineal gland was the seat of the soul.

We know that salt water is an excellent electrolyte or electrical conductor, while pure water is not. The fluids of the brain and nervous system are evidently excellent electrical conductors.

This may give a rational explanation of the action of the altruistic sentiment of Brotherly Love, passing from the seat of the soul over the arc to the pituitary body, and being translated into the act of Relief, having a clarifying effect on the brain, which the mind uses as an instrument, so that the Truth is perceived with greater clearness. It is also an explanation of why an increase of intellectual ability is manifested.

In some Masonic rituals, say in some of the English "workings", we are told about chalk, charcoal and clay, and the explanations given of them seem rather puerile, if not misleading. All metallurgists of today (and the old alchemists were metallurgists), know that calcium carbonate (as chalk is), is used as a flux with the burning charcoal to smelt iron ore, and the operation was formerly conducted in a clay crucible, or in a furnace lined with firebrick made of clay. The flux of lime (calcium carbonate) gives freedom to the metal and the fervency of the burning charcoal (or coke) finally rewards the zeal, as when iron ore is smelted with charcoal and lime, the molten metal becomes free to pour, while the slag rises to the top, the metal being poured out into clay moulds and cast as pig iron.

There is always a reason for many things we do not at first understand in Freemasonry, and if we would only examine into them very carefully we would find "full many a gem of purest ray serene." Unfortunately there has been too much of a tendency on the part of ritual tinkers to say: "Those old fellows who got up that ritual did not know what they were talking about." The most beautiful and artistic objects in Egypt have been found to date from the first dynasty, that of Menes, which is to show that the farther you go back the better things were.

Yet these rash ritual tinkers cut and slashed and dropped out many things which in their ignorance they did not understand. We are beginning now to realize that there are many things in Freemasonry which will bear a long and careful investigation.

The Massachusetts ritual is one of the best and oldest in the world, as it has preserved many things that were dropped out in the later grand lodges. The writer can say this from experience, having been raised in "Columbian Lodge of Boston" and traveled across the country visiting many lodges en route. As this Grand Lodge of Massachusetts was formed in 1733, only 16 years after the first grand lodge was formed in England, it has preserved more real gems in its ritual than probably any other grand lodge in the world. Pennsylvania and South Carolina were changed from the old ritual by the Antients, they getting entire control of Pennsylvania in 1759, while the fight between the Ancients and Moderns continued in South Carolina up to 1817. The Grand Lodge of England changed in 1813 from the old ritual, which Massachusetts now

has, when the United Grand Lodge of England was formed by the Antients and Moderns uniting, the Antients practically capturing the new grand lodge. There is no regular ritual in England today, as there are some five different "workings" as they term them over there. The Antient Grand Lodge never had a foothold in Massachusetts, but the Grand Lodge of Scotland chartered a Provincial Grand Lodge there in 1769, which combined with the older 1733 Grand Lodge in 1792 to form the present Grand Lodge of Massachusetts.

But this brought about but little change in the ritual, as we find it is practically the same as that of North Carolina, which never had anything but the old ritual of the so-called "Moderns." In the Stability, Emulation and Logic "workings" in England, there are statements that open vistas of great antiquity for our beloved order.

There is nothing, however, which gives us greater satisfaction and brings home more the meaning of Masonry than when we see a real Freemason exemplifying the Three Great Tenets of Masonry, Brotherly Love, Relief and Truth and finding out for himself, "It is more blessed to give than to receive." He begins to realize then that interior illumination that comes with the actual practice of altruism, and finds in it his great reward.

LENTEN MESSAGE OF THE GRAND MASTER OF KNIGHTS TEMPLAR, U.S.A.

LENT

As the Lenten season progresses Knights Templar may well prepare themselves that they may obtain the largest advantage of this great Christian observance. Lent has had an important place in the Christian year from earliest times. Today it is more widely observed, among all denominations, than ever before.

In the midst of a hurly-burly life, too full of exacting demands and highly complicated, Lent comes to remind us of the value of wholesome simplicity, of simple desires, simple living. Our lives are cluttered with innumerable things that give no real satisfaction and only serve to make us worried and unhappy. During this season we may give heed to the symbol of the common gavel which we are taught to make use of for the noble and glorious purpose of divesting our hearts and consciences of all vices and superfluities and thereby learn to live nobly and happily.

Lent teaches us the value of self-denial. Self-indulgence brings flabbiness of mind and conscience, weakness and death. Self-discipline, rightly directed, develops moral muscle, strength, character, and leads to a larger life.

Lent also calls us to our knees. No man can build up his spiritual being without giving time to meditation and aspiration. Masonry teaches men to pray. Templary lays stress upon the Lord's prayer, with its soul-moving invocation, "Our Father". May the Lenten observance this year bring us spiritual refreshment and a renewal of Christian grace.

PERRY WINSLOW WEIDNER,
Grand Master, Grand Encampment,
Knights Templar, U. S. A.

The Message of the Persian Master

By D. J. IRANI,
Senior Warden and Acting Master, Lodge Rising Star of Western India, No. 342, S. C.

(Continued)

Now having made incarnate in ourselves these two divine attributes of Truth and Righteousness, and the Good Mind, guided throughout by the Light of Wisdom, proceeding from a mind serene and at peace, we are well nigh on the road to making our own the two more divine attributes which would bring us to the stage of eventual Perfection.

The third divine attribute of the Almighty is Khashthra Vairyā, meaning Holy Sovereign Power, the Kingdom of Heaven, etc. The natural question would be what we mortals have to do with Holy Sovereign Power, though we know that the Kingdom of Heaven is meant for the good? Here, too, Khashthra has a very wide meaning, and Zoroaster also means thereby, the selfless use of all power and influence within us, which he designates as Holy Sovereign Power. Every man and woman in the world, from the poor and helpless toiler in the fields, to the mighty king on his throne has some power or influence, small or great, which he or she can wield in the world. A poor man has some influence over his wife and children; an ordinary man, over his family and friends, and so going up the grade from the village headman, the chiefs of towns and cities, and judges and ministers, right up to the rulers of realms, everyone has some power or influence. If all this power and influence from the lowest grade to the highest is used only for selfless purposes, is used only for the good and welfare of others, what would be the result? Perfect justice will prevail, and a sense of equality and fraternity will rule in the land. A sense of universal brotherhood will be developed and peace and prosperity will bless the earth. A veritable Kingdom of Heaven—the meeting of Khashthra Vairyā—we can ourselves establish thereby in this world.

To-day the League of Nations tries to bring about disarmament and universal peace. It is just possible that the nations may go to a war on these very questions of disarmament and the so-called universal peace. For the words are on the lips and there seems to be no change of the heart. If only this principle of Khashthra, for the selfless use of all power within us, were taught and accepted, what a Kingdom of Heaven we could establish on this earth!

This is the meaning of incorporating in ourselves the divine attribute of Khashthra, viz. the selfless use of Power.

Historians and scholars record the

beneficent love for all. The divine quality of love is in every heart. Material love is a manifestation of love divine and is the precursor of its eventual enfoldment.

A man's love for his wife and family is beautiful if it blossoms into love universal, but it is love lost if it is allowed to wither within that small circle. For in the Gathas, Armaiti, the Spirit of Love, is described as working with active zeal for the welfare of one and all, even for a man who sins. In a poetic passage Zoroaster says that when a man wavers in his selection between right and wrong, when at the parting of the two ways, Truth and Untruth, a man hesitates and is inclined to go the wrong way, the loving angel of devotion and love, Armati, comes and pleads with the party wavering. Such a universal and beautiful love we are enjoined to make incarnate in our body and soul, in order to make us active and zealous in works for the welfare of humanity.

In this beautiful command therefore is concentrated all social virtues and duties. Through this injunction for love, social welfare work for the poor becomes a sacred duty. Total absence of idleness, and constant zeal and ardour for all works for the world's welfare becomes a duty. To give help to agriculture, the mainstay of a country and its poor peasants, becomes a religious duty. In a beautiful passage in the Gathas, Zoroaster prays to the Almighty "May Armaiti, the Spirit of Devotion and Love, ever abide in these sunlit realms to make this world a world of joy", and adds that even in the Kingdom of Heaven, Armaiti, the Angel of Devotion and Love, brings joy and bliss. And just like Truth, Love also leads a man from the wrong path to the right. In Zoroaster's times there was a Turanian tribe, the leader of which was one Fryana, whose tribe was at first opposed to Zoroaster. Eventually Truth seemed to have dawned on them, and Zoroaster records this historical fact in a beautiful passage in the Gathas wherein he says: — "When inspired by Truth and Love,

the Turanian tribe of Fryana shall know well how to act well; then they will realise the truth of the holy message and then they will be garnered in the happy abode of Ahura Mazda in the end."

Having made these four divine attributes our own, a man reaches his mental and moral perfection in this very life. Happiness which is the blessing and attribute of Haurvatat becomes his, without asking. The blue-bird of happiness comes to us the moment its pursuit is given up and it is sought to be sent out to others.

But mental and spiritual perfection is incomplete without physical well-being. Therefore, under the connotation of this term Haurvatat, physical well-being is included and to make efforts to attain to physical perfection becomes a man's duty under the Zoroastrian Faith. Our bodies must therefore be kept not only pure, but in perfect health, and the welfare and physical well-being of not only ourselves but of our household, city and country becomes a sacred duty. Consequently all the requirements of sanitation and hygiene must be observed by true Zoroastrians as a religious duty. All the ancient books of the Zoroastrians are full of examples of efforts of the Iranian race to preserve the health, vigour and vitality of the human society and modern conceptions about sanitation and hygiene, health and eugenics, are a substantial part of the conception of Haurvatat, meaning perfection, well-being and happiness.

And the man who has reached this stage, a man who has evolved himself into a super-man in this fashion, to speak in the words of Tennyson, is ready to meet his Pilot face to face when he has crossed the bar. When the call comes he receives the blessing of Ameretat, *viz.* Immortality and sublime beatitude in the existence hereafter. The realisation takes place. The Centre is found for ever. The perfected soul reaches its goal in what Zoroaster calls the "Abode of Songs, the Realm of Light" with the Divine Father as the center and as everything.

Now I shall show you a Zoroastrian's progress to the Holy of Holies by a Tracing Board, which I call the Edifice of Zoroastrianism. Here is the straight path and the stairway

to Truth. That is the only path to the great temple of salvation. All other paths would lead us astray. Going up with a steadfast heart, we enter the basement of our edifice, laid on the square, in level, and in plumb, the solid basement of good thoughts, good words and good deeds.

Going steadily up we come to the top of the basement and behold the canopy of Perfection and Happiness, resting on the four pillars of Truth, Wisdom, Selfless Power and Sublime Love.

Making incarnate in ourselves, these divine attributes, we are wafted up to the canopy of perfection and bliss whence, when the time comes, our soul passes through the flame of apparent death to the great effulgence beyond, to remain for ever in the friendship of Ahura Mazda. So we rightly say in our Haptan Yasht and in our Gathas that through good thoughts, good words and good deeds through Truth, Good Mind, Love and Holy Power, we claim Him as our own, and abide in His eternal friendship in the Realm of Light.

THE FIRST SOLDIER'S MONUMENT IN THE UNITED STATES

By DEBERT WAKELEE
Past Master King Solomon's Lodge

In telling the story of this monument let me take you back to the days just after the close of the Revolutionary War to a room in Richard Trumball's house in Charlestown on the day of August 20, 1783. There were gathered in that room eight men of Charlestown, all Masons. Each man had been active in some capacity in the long struggle for liberty which had just ended. They

were

Benjamin Frothingham, Eliphalet Newell, Edward Goodwin, David Goodwin, Josiah Bartlett, Joseph Cordis, Caleb Swan and William Calder, and they voted to present a memorial to the grand lodge asking for a charter for a Masonic lodge in Charlestown to be known as King Solomon's Lodge, and the same was duly presented to the grand lodge, and on September 5, 1783, this prayer being granted, a charter was issued and the lodge has been in continual operation since that date, with an unbroken line of records. At

the

Battle of Bunker Hill, Major General Joseph Warren (who was fighting as a private) was killed June 17, 1775. General Warren was grand master of the Massachusetts Grand Lodge, and as such his memory was dear to all members of the Craft, so that on November 11, 1794, at a meeting of King



Erected A.D. 1794 by King Solomon's Lodge of Freemasons, Constituted at Charlestown, 1783, in Memory of Major General Joseph Warren and His Associates who were slain on the memorable spot on June 17, 1775.

Solomon's Lodge (now of Somerville) it was voted that a committee be appointed to erect a monument in memory of our late brother, the Most Worshipful Joseph Warren. This monument was to be erected in the name of King Solomon's Lodge, and to stand in Mr. Russell's pasture (providing the land could be procured). The committee was authorized to draw upon the treasurer to defray the expenses of the same, and when the monument was finished, they report their doings to the lodge.

This committee: Bro. Josiah Bartlett, Bro. John Soley, Bro. Eliphalet Newell, Bro. William Calder, Bro. David Stearns, attended to their work most promptly, and on December 2, 1794, reported to the lodge as follows: That they first waited upon the Hon. James Russell for his permission to

proceed and that he generously offered a deed of as much land as might be necessary for the purpose. They then proceeded to erect a "Tuscan Pillar" eighteen (18) feet in height, placed upon a platform eight (8) feet high, eight feet square and fenced around to protect it. On the top of the pillar was placed a gilt urn with the initials and age of General Warren enclosed in the square and compass. On the southwest side of the pedestal the following inscription appeared on a slate tablet:

"None but they who set a just value upon the blessings of Liberty are worthy to enjoy her." "In vain we toiled; in vain we fought; we bled in vain, if you our offspring want for valor to repel the assaults of her invaders." Charlestown settled 1628, burnt 1775, rebuilt 1776. The enclosed land given by Hon. James Russell."

The committee recommended that the monument be placed under the immediate care of the master and wardens for the time being, whose business it shall be to visit the spot as occasion may require and to keep it in complete repair at the expense of the lodge forever. Voted that the lodge proceed this

day to dedicate this monument. At 2:00 P.M. a procession conducted by Right Worshipful Brother William Calder was formed, consisting of members, the magistrate, selectmen, minister and deacons, town treasurer and clerk, parish officers, officers of the artillery company, militia officers, citizens who had borne military commissions, trustees and scholars of the public schools. The address of the day was delivered by the worshipful master of the lodge, Brother John Soley, Jr. After the address, nine minute guns were fired by a detachment of the artillery company. The ceremonies of the day were closed with the following toast:

"May the fragrance of a good report, like the sprig of Cassia, bloom over the grave of every departed Brother."

The cost of the monument was about \$500. This was the First Soldiers' Monument, erected by the first Masonic Lodge chartered in the country after the signing of the Treaty of Peace between England and the Colonies. Treaty of Peace signed September 3, 1783. King Solomon's Lodge chartered September 5, 1783. At a

meeting of the Lodge March 8, 1825, a committee was appointed to make a present of the "Land and Monument" to the Bunker Hill Monument Association.

On May 27, 1825, a communication was received from the Most Worshipful Grand Lodge requesting this Lodge to assist in laying a cornerstone of a magnificent monument to be erected in place of "Warren" Monument. General Lafayette assisted in the ceremonies and was presented a gold headed cane made from one of the posts of the original "Warren Monument." It was a notable Masonic occasion, Grand Lodges coming to attend from Maine, Connecticut, New Hampshire, Rhode Island, and Pennsylvania. King Solomon's Lodge has continued the practice of visiting the monument on the evening of June 16th for the purpose of holding services and placing a wreath on the model of the first monument. These services are held at 5:00 P.M. and all members of the Craft and their families are cordially invited.



FEBRUARY ANNIVERSARIES DECEASED BRETHREN

BENJAMIN FRANKLIN, Governor of Pennsylvania (1785-88), received the Masonic Degrees in St. John's Lodge at Philadelphia in February, 1731. On February 7, 1778, he assisted at the initiation of Voltaire in the Lodge of the Nine Sisters, Paris, France.

JAMES E. OGLETHORPE, first Governor of Georgia, organized on February 10, 1734, the first Masonic Lodge in that state, later called Solomon's Lodge No. 1.

GEN. HENRY DEARBORN, Secretary of War under President Jefferson (1801-09) and a member of St. John's Lodge No. 1, Portsmouth, N. H., was born at North Hampton, N. H., February 23, 1751.

RICHARD STOCKTON, a signer of the Declaration of Independence and first Master of St. John's Lodge, Princeton,

N. J., died in that city February 28, 1781.

GEORGE WALTON, a signer of the Declaration of Independence, Governor of Georgia and U. S. Senator from that state, died near Augusta, Ga., February 2, 1804. He was a member of Solomon's Lodge No. 1, Savannah.

GEN. WINFIELD SCOTT HANCOCK, who served with distinction in both the Mexican and Civil Wars and was a member of Charity Lodge No. 190, Norristown, Pa., was born in Montgomery County, Pa., February 14, 1824, and died on Governors Island, N. Y., February 9, 1886.

LEPRELET M. LOGEE, who, at the time of his death at the Masonic Home in Charlton, Massachusetts, was 105 years of age, was born at Burrillville, R. I., February 5, 1826, and was made a Mason in Mt. Vernon Lodge, Jewett City, Conn., in 1871.

MAJ. GEN. JOHN A. LOGAN, who

served in both the Mexican and Civil Wars and was for years U. S. Senator from Illinois, was born in Murphysboro, Ill., February 9, 1826, and was a member of both York and Scottish Rites.

MAJ. GEN. RUSSELL A. ALGER, Governor of Michigan (1885-87), Secretary of War under President McKinley and later U. S. Senator from Michigan, was born in Medina County, Ohio, February 27, 1836, and was a member of Corinthian Lodge No. 241 at Detroit.

BRIG. GEN. ARCHIBALD YELL, Grand Master of Tennessee (1831), was killed at the Battle of Buena Vista, Mexico, February 22, 1847.

THOMAS H. HICKS, Governor of Maryland, and U. S. Senator from that state, died at Washington, D. C., February 14, 1865. He served as deputy grand master of the Grand Lodge of Maryland, in 1849.

ANSON BURLINGAME, U. S. Minister

to China (1861-67), and a member of Amicable Lodge, Cambridge, Mass., died at St. Petersburg, Russia, February 23, 1870.

WINFIELD T. DURBIN, Governor of Indiana (1900-04), became a master Mason in Ancient Landmarks Lodge No. 319, Indianapolis, February 21, 1871.

MAJ. GEN. GEORGE M. MOULTON, Grand Master of Illinois (1901-03), received the master Mason degree in Covenant Lodge No. 526, Chicago, February 26, 1875.

JOSEPH G. CANNON, for many years Speaker of the House of Representatives, affiliated with Olive Branch Lodge No. 38, Danville, Ill., in February, 1888. About this same time he became a member of Athelstan Commandery No. 45, K. T., of Danville.

GEN. NELSON A. MILES, distinguished army officer, was raised in Southern California Lodge No. 278, Los Angeles, February 20, 1888.

WOODBRIDGE N. FERRIS, Governor of Michigan (1913-16), and later U. S. Senator from that state, became a member of Big Rapids (Mich.) Lodge No. 171, February 12, 1891.

REAR ADMIRAL ROBERT E. PEARY, famous Arctic explorer, was initiated in Kane Lodge No. 454, New York City, February 4, 1896, and passed February 18th. His death occurred at Washington, D. C., February 20, 1920.

JAMES W. GOON, Secretary of War under President Hoover, received the master Mason degree in Mt. Hermon Lodge No. 263, Cedar Rapids, Iowa, February 4, 1909, and on February 8, 1909, was made a Scottish Rite Mason.

WILLIAM JENNINGS BRYAN, famous statesman, journalist and orator, was passed in Lincoln (Neb.) Lodge No. 19, February 11, 1902.

ADMIRAL WINFIELD S. SCHLEY was made a member of Albert Pike Consistory, Washington, D. C., February 10, 1903.

LIVING BRETHREN
MAJOR GORDON LILLIE (Pawnee Bill) was born at Bloomington, Ill., February 14, 1860, and is a member of

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the Scottish Rite bodies at Guthrie, Okla.

CHARLES C. MOORE, former Governor of Idaho, and Commissioner of the U. S. General Land Office, was born at Oregon, Mo., February 26, 1866, and is a member of the Scottish Rite bodies at Boise, Idaho.

CLARENCE J. MORLEY, former Governor of Colorado, and a member of both York and Scottish Rites, was born at Dyersville, Iowa, February 9, 1869.

ROSS S. STERLING, Governor of Texas, was born at Anahuac, Tex., February 11, 1875, and is a member of the Scottish Rite bodies at Houston.

CLAUDIUS H. HUSTON, former chairman of the Republican National Committee, was born at Rehoboth, Ind., February 15, 1876, and on February 12, 1910, received the thirty-second degree at Nashville, Tenn.

ALVAN T. FULLER, former Governor of Massachusetts, was born at Boston, February 27, 1878, and is a thirty-third degree Mason in the Northern Masonic Jurisdiction.

ARTHUR J. WEAVER, former Governor of Nebraska, received the Fellowcraft degree in Falls City (Neb.) Lodge No. 9, February 4, 1895.

BIBB GRAVES, former Governor of Alabama, became a master Mason in Andrew Jackson Lodge No. 173, Montgomery, Ala., in February, 1897.

J. E. ERICKSON, Governor of Montana, affiliated with Kallispell (Mont.) Lodge No. 42, February 4, 1909.

NORMAN S. CHASE, Governor of Rhode Island, became an entered apprentice in Corinthian Lodge No. 27, Providence, R. I., February 13, 1917.

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WALTER H. NEWTON, secretary to President Hoover, received the thirty-second degree at Minneapolis, Minn., February 27, 1929. He is also a member of the York Rite and Shrine.

GEORGE E. AKERSON, former personal secretary to President Hoover, received the thirty-second degree at Minneapolis, Minn., February 27, 1929.

PASCHAL ORTIZ RUBIO, President of Mexico, who has been a Mason for thirty years, received the thirty-second degree at Chapultepec Castle, February 6, 1931. Later in the evening of that date he was made a member of Anezech Shrine Temple.

NOTABLES TO APPEAR

EASTER MESSAGE OF
THE GRAND MASTER OF
KNIGHTS TEMPLAR, U. S. A.

Easter is the most inspiring festival of the Christian year.

It comes as the herald of the spring. The cold, dreary days of winter are past, and although perchance the late snows linger, all nature vibrates in joyous response to the new life that is pulsating in her heart, carrying the promise of fruits and flowers.

Especially this year should we tune our souls to this new and invigorating life, and look forward expectantly to new conditions, new prosperity and new achievement. It is the time to throw aside all gloom and discouragement and take counsel of our faith and confidence. The winter is over; the spring is here.

But above all, Knights Templar are bidden to celebrate the blessed Easter tide which reminds us of the glorious Resurrection, and as Masons we are called upon to turn from the emblems of mortality and gaze upon the acacia, symbol of immortality. Speaking of that first Easter morning, Ruskin exclaimed: "Here is a fact full of power or a dream full of meaning." May the power of that fact and the beauty of that dream enter the life of every Knight Templar.

PERRY WINSLOW WEIDNER,
Grand Master, Grand Encampment,
Knights Templar, U. S. A.

FREE FROM INDEBTEDNESS

The twenty-sixth annual report of the board of trustees of the Minnesota Masonic Home Corporation for 1931 was read by Stewart Gamble, president, to the officers of the grand lodge at their meeting held here on the evening of January 20. The outstanding feature of the report was the statement that "the net assets and reserves of the (Masonic Home) corporation and building funds amounted to \$1,376,970.01, with no indebtedness of any character against the home or property

at this time. Of this amount \$570,409.51 has been paid by the membership of subordinate lodges, leaving over \$800,000 which came to the home through bequests, gifts and donations."

On December 31, 1931, there were 137 residents in the home, 73 women and 64 men. The report further showed that 162,283 meals were served at a total cost of 13½ cents per meal, including all service. The actual cost of the provisions for each meal averaged 9½ cents.

NOTABLES TO APPEAR

Alexandria, Va.—Bishop James E. Freeman, 32°, of the Diocese of Washington, and Rept. Allen T. Treadway, 33°, of Massachusetts, both of the northern jurisdiction, Scottish Rite of Freemasonry, were speakers recently at the banquet of the Alexandria-Washington Lodge No. 22, of Masons, at Armory Hall, in commemoration of the birthday of George Washington.

An elaborate musical program had been arranged, and a number of features were introduced which does not appear on the program. J. E. Shinn is chairman of the committee on arrangements.

Dr. S. Nelson Gray, master of the Alexandria - Washington Lodge, was the toastmaster.

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PRACTICE VS. PRECEPT

G. S. Burt Andrews, District Grand Master of the Grand Lodge of Transvaal for the past seven years, gave utterance to the following forcible statement at the October communication of that body:

"The strongest argument against Freemasonry is the Mason himself. The world knows as well as we do just what the fraternity inculcates, and it knows better than we realize whether we are practicing what we profess, and when it discovers that there is a difference between practice and precept it condemns the pretender as well as the fraternity."

In *The Freemason's Chronicle*, London, England, January 2, 1932, the editor makes this comment on the above statement: "Are we able to deny that there is a substantial amount of truth in these words? When one has fully digested the import of this warning, the question naturally arises: Are we doing all we can to prevent difference between practice and precept?"

"It is essential that the conduct of Freemasons, in their every day concerns, should be such as to command the respect and approbation, not only of their brethren in Freemasonry, but also of the large majority of individuals who are not members of our order."

The grand master of the Grand Lodge of Transvaal pointed to punishment for offense and exhorted the members to extreme care in the admission of candidates to the ranks of Freemasonry.

In its transactions at this communication the Transvaal Grand Lodge decided to expel members who, after a fair trial, had been convicted of a crime.

In concluding the communication the grand master recited the first four lines of a poem by J. A. Cottam, Doctor of Philosophy:

"Brother, are you just a Mason, with a
watch fob or a pin?
Are all your signs outside the man and
not a proof within?
Do you think it quite sufficient if your
emblems are in sight?
Or, are you daily striving to show your
true Masonic light?"

ORDER OF SECRET MONITOR

London, Eng.—The Earl of Harewood has succeeded Col. C. W. Napier-Clavering as grand supreme ruler in the Order of the Secret Monitor. The order now has 65 conclaves in England and the dominions. The peculiar thing in connection with the order is that it first appeared in the United States, where it has now practically ceased to exist.

[February, 1932]

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Among the pleasant amenities incident to membership in the Masonic fraternity are those delightful ties which bind men into one common fellowship of affection and esteem, no matter how far separated by time and distance. There are innumerable instances occurring in all branches of the Craft continually, and to those participating they have an enduring quality of sentiment which make them precious beyond expression.

Brother Louis Ziegel of Brookline, Massachusetts, a member of Beth Horon Lodge of that town, of St. Paul's R. A. Chapter and Boston Council of Royal and Select Masters, of Boston, as well as the Scottish Rite bodies of this city, recently received, quite unexpectedly, recognition of a charming sort, in testimony of a companionship existing between him and the members of the Scottish Rite Choir and Moolah Temple Chanters of St. Louis, Mo.

Through the medium of a beautifully engrossed, illustrated, hand-tooled, leather bound portfolio, it is recorded over the signatures of the membership in its entirety that he has been duly elected to honorary membership.

A verse inscribed:

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Who cares not whether you're down or up—

But stands nearby with a cheering cup;
Who sings your praise, whate'er you do,
And helps to boost, yet all for you;
Who shares your joys as well as your woes,
And doesn't care whether it rains or snows,
So long as it helps to serve the end,
That's Louis Ziegel; "Our Cherished Friend."

aptly describes this worthy and well-loved brother. During a period of over a quarter century has been built up in his frequent visits to St. Louis a bond of brotherly love and affection indicative of the truly great qualities of heart and head of Brother Ziegel. To the meritorious choice of these good Masons of St. Louis, the editor of this journal, as a personal friend of Brother Ziegel is proud to testify. May his shadow never grow less, and his marked Masonic qualities receive the emulation they deserve.

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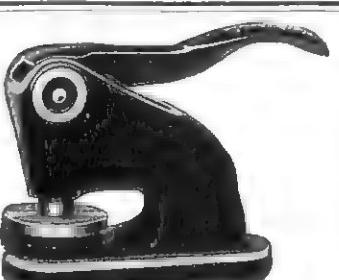
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IN LODGE ROOM**

Many brethren have been "raised" in a Masonic lodge room, but few have the distinction of being both born and "raised" there, as has Bro. Henry Rice Adams, past grand master of the Grand Lodge of Minnesota. The facts are as follows: In 1856 Bro. Sam E. Adams, father of the past grand master, built in Monticello, Minnesota, a store and warehouse attached. The rooms over the store constituted the home, and the room over the warehouse was furnished and occupied by the brethren of the Monticello Lodge. Prior to the birth of Henry Rice Adams, his parents occupied the lodge rooms, and on September 15, 1861, the boy drew the first breath of life and beheld the first light of day in the room of Monticello Lodge. To add to the interest of the event, the attending physician, Bro. James W. Mulvey, was the junior warden of the lodge. The boy was subsequently initiated, passed and raised in the same lodge.

**IT'S ALL IN THE
STATE OF MIND**

If you think you are beaten, you are;
If you think you don't dare, you don't;
If you would like to win, but you think
you can't
It's almost a cinch you won't.

If you think you will lose—you're lost,
For out in the world we find
Success begins with a fellow's will,
It's all in the state of mind.

Life's battles are not always won
By the stronger or faster man,
But soon or late the man who wins,
Is the man who knows he can.

—EDWIN KNOX.

Great deeds cannot die; they with
the sun and moon renew their light
forever, blessing those that look on
them.—Tennyson.

**KIPLING A FELLOW OF
THE PHILAETHES**

Brother Rudyard Kipling in January of this year accepted a fellowship of the Philalethes Society, a body of Masonic writers, which originated in the United States in October, 1928.

In a letter bearing date of January 13, 1932, he wrote the secretary of the Society, which had already elected him, that he was happy to accept the honor tendered him, and begged that his thanks be conveyed to the brethren. It was a brief and simple note, its simplicity evidencing the greatness of the

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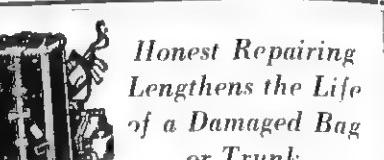
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writer whose name is known wherever Freemasons congregate.

There is quite a story connected with the growth and development of the Philalethes Society, which has now become an association of Masonic writers and editors covering the world.

The idea originated with a California Masonic editor, who had been one of the early members of the Boston Press Club.

This Philalethes Society was designed to create a bond of union between the isolated individual Masonic writers and also to protect editors of Masonic publication from any undeserved aggressions of some "dressed in a little brief authority," which were becoming too frequent in some jurisdictions. It might be easy to pick on one isolated individual, but the prospect of being held up to the scorn of the whole Masonic world by writers outside his jurisdiction, would (and did) make the most tyrannical pause.

The idea of such an association was taken up with enthusiasm by the editor of "Masonic Light" at Kansas City, now unfortunately deceased, as is its editor. He, however, formed the organization before his death, October 1, 1928, with its members named as associate editors of his publication.

Still the idea persisted, and Masonic writers in foreign countries inquired if it would not be possible for them to join also. This was made possible, since Freemasonry is universal, and the society became international in its scope, accentuating the Masonic ideals of universal brotherhood.

It was named the Philalethes Society, as the word "Phil-a-le-thes" (like Philadelphia) is derived from the Greek words Phila and Aletheia, meaning "Lovers of Truth." The adoption of this name signified that the members should be serious and inflexible in their attitude towards the spurious stuff that had been written about Freemasonry and its origin.

There was also a previous Masonic color to the name, for Savalette de Langes had organized a society with that name at Paris in 1773, composed of the most prominent Freemasons of that city. A world convention was called at Paris in 1785, to establish the truth about the origin of Freemasonry, but the convention got mixed up in long disputes over Cagliostro and his Egyptian Rite, which led nowhere. As Savalette de Langes died soon after, and the French Revolution came on, it is not necessary to go further into that matter now, but it may be the basis of another story later on.

After the death of the Kansas City editor, Brother George H. Imbrie, the

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society was reorganized, the executive committee was increased to five, and Brother Robert I. Clegg, erudite editor of the "Encyclopedia of Freemasonry" and the other Mackey books, became president; Henry F. Evans, editor of the "Square and Compass" of Denver as the first vice-president; Alfred H. Moorhouse, editor of the "MASONIC CRAFTSMAN" of Boston, second vice-president; Emerson Easterling of Ashland, Oregon, treasurer, and Cyrus Field Willard, San Diego, Cal., as secretary.

With the advent of Brother Clegg, the society took a more definite literary flavor. It was decided to make it after the pattern of the French Academy, or the Royal Society of England, which has its its fellows with corresponding members in digerent lands. It was also decided to limit the number of fellows to forty, like the "Forty Immortals" of the French Academy; while the corresponding members could be without limit as to number. The fellows were to be elected, unknown to themselves, while the corresponding members might apply direct to the secretary for membership. The fellows paid no joining fee or dues, but had to submit a "masterpiece" or thesis on some Masonic subject if they accepted the honor thus conferred on them. The corresponding members on the other hand had to pay \$2.00 as a joining fee, and \$3.00 as annual dues in advance, and this sum of \$5.00 has to be sent in with their application for membership. The corresponding member also has the possibility of being elected fellow when any vacancy occurs, if possessed of the necessary qualifications.

For more than three years, since its organization, the society has been quietly considering the names of the various writers and editors, submitted. This took time and much correspondence in voting on the names of proposed fellows, until there has been built up a group of fellows, forming a combination of the more eminent Masonic writers of the world.

When finally the limit of forty was being reached, it was suggested that it would not be right to close the list without electing Rudyard Kipling as the fortieth fellow. He could do no more than decline. So he was elected.

The secretary notified of his election as a fellow, because they wished to do honor to the man who wrote "My Mother Lodge Out There," "The Man Who Would Be King," "Kim," and other Masonic poems and stories, and quoted lines from one of his poems: "And every man shall come to the mess Is Fellow Craftsman, no more and no less."

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[February, 1932]

The tribute from his fellow craftsman caused him to accept.

Since the recent death of the much beloved Brother Clegg, the vacancy has been filled by the election of Brother Alfred H. Moorhouse, of the MASONIC CRAFTSMAN, of Boston, as president, and Brother William C. Rapp, of the *Masonic Chronicler* of Chicago, to fill Brother Moorhouse's place as second vice-president, other officers remaining the same. The secretary, Brother Cyrus Field Willard, of 621 West Ivy Street, San Diego, Cal., in giving these details, states that he will be pleased to answer any and all inquiries in regard to the Philalethes Society.

MASONIC LODGE ONCE VISITED BY LAFAYETTE

The *Bulletin* of the department of journalism at the Georgia State College for Women carries a story of the historic lodge at Milledgeville, Ga., in its October issue, by Marie Long, one of the pupils of the above department. The following are excerpts from the sketch of the young lady journalist:

"There's the chair where Lafayette sat when he visited our lodge," said Mr. McMullen, secretary of Benevolent Lodge No. 3, F. & A. M., Milledgeville, when he acted as our guide to show three members of our journalism class through the Masonic building. And immediately all three of us took turns to sit in the chair. Such a thrill it was for us. The Masons of Milledgeville own the building. . . . Exactly one hundred years ago this month, it was voted to undertake to raise by Louisiana lottery, sufficient money to build a Masonic hall in Milledgeville, and on the twenty-fifth of June, 1832, the cornerstone was laid with elaborate ceremonies. In 1834 the building was completed and ready for occupancy. . . .

"When we entered the doorway and began to climb the narrow spiral staircase, one of our group exclaimed, "This looks exactly like the stairway in "Seventh Heaven,"' To one not familiar with that picture just imagine a staircase which could be placed inside a tank only ten feet in diameter and high enough to contain seventy-one steps. All around the seventy-one steps there is a graceful mahogany railing which adds beauty as well as support.

"When we reached the first landing we went into a large recreation room kept for the pleasure of the members of the lodge. The floor in this room, as in the other rooms in the building, is made of hand dressed boards six inches wide. It is the very floor which was laid a hundred years ago, and it is good for another century, at least. The walls of the building are two feet thick,

and if you lean over the wide window sill, you can see that the bricks are laid alternately lengthwise and endwise.

"On the other side of the building from the recreation room is the banquet hall. No one could ever mistake the identity of this room because of the two long tables which extend the full length of it.

"In here I have attended many banquets," said a member of the lodge who was with us. 'Just a year or two ago

we had a delicious turkey supper which cost us less than fifty cents a plate. The thing about it is, nobody is in it to make money, and the meals are served at cost. And that is one of the main reasons why some orders have succeeded and others have not,' he added.

"Our guide proceeded to lead us to the next floor. On the right at the head of the stairs there is a door which has a 'peep hole' about the size of a fifty-cent piece. A metal Masonic emblem is the door knocker.

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"This unusual door opens into a large rectangular room. Mr. McMullen called this the blue lodge. In the center of the room there is a large wooden altar, on which we saw an old, worn Bible, with covers three-fourths of an inch thick. The Bible was lifted and the top of the altar was raised. In it there were a number of rolls of paper which resembled miniature diplomas. But these were tied with black crepe, and Mr. McMullen explained that they were the records of their dead. Some of the papers were yellow with age and some we knew had not been in there for a very long time, because they were white.

"In the northeast corner of the room at the secretary's desk we were shown some very old record books and Bibles. The largest of the Bibles was published in 1817, and was most likely the first one used by the lodge. Its pages are yellow and worn at the edges, and some of them are loose. There is another Bible which was published in 1816. In it the original price, \$1 is marked."

WHY A MASONIC JOURNAL?

[The following, from the *Freemason*, London, England, contains a germ of thought for American readers, as well.]—Ed.

The following article is prompted by the receipt this week of a letter from a provincial grand officer, an extract from which runs:

"I do not know if I am in order in sending you the enclosed list of officers elected at the lodge meeting, as I am wondering if grand lodge has approved of your publication."

Such is fame after continuous publication for 63 years. The first number of *The Freemason* was issued on March 13, 1869, with the following "Charter":

Published with the sanction of The Rt. Hon. the Earl of Zetland, K.T., Most Worshipful Grand Master of England,

which sanction has been renewed by each subsequent grand master. Early volumes of *The Freemason* are to be found in the library of grand lodge, and in the libraries of the several grand lodges where the English language is spoken.

The above confession of our correspondent anent our non-existence is by no means an isolated case, but it certainly seems inconceivable that a journal devoted to the interests of the Craft, published every week for 63 years, circulated in every part of Great Britain and dispatched to all quarters of the globe, can be unknown to the Craft.

Why a Masonic journal at all? About

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every so often it seems to become necessary to explain the "why" of a Masonic journal, and some of the reasons for the method and manner of its issuance, as well as the circumstances that happen to hedge about the activities of those who advance the interests of the fraternity by printed word.

To begin with, it is not practical, for a number of reasons, as well as laws and precedents, for a Masonic body, be it grand lodge or provincial grand lodge, to issue a Masonic journal, not the least of which is the fact that such a publication could not absolutely reflect Masonry without having each and every paragraph formally approved by vote of grand lodge. Further than that such a publication could never reflect independent thought, and that is most decidedly necessary in every institution, whether it be fraternal or otherwise, if progress is to be made.

But, apart from this, there are certain fundamental factors which have a very distinct bearing upon the situation. An official journal, if it were paid for out of grand lodge funds, would have to be, in the equities of the case, sent to every individual member of the fraternity under its jurisdiction, a manifestly impossible situation.

All this does not mean, however, that official Masonry, whether it be grand lodge or otherwise, frowns upon the printed word as applied to Masonic events. On the contrary, many executive officers of grand lodge have not only approved and urged the fraternity in general to select and read some Masonic journal, but are members of the staff of one, as in our instance.

There is a necessity in Freemasonry as in all other activities, whether they be commercial or otherwise, for independent thought and willingness to express such thoughts before the Craft. It is largely by independent thought and activity that progress is made, and in consequence no limitation should be placed upon intelligent presentation of Masonic thought to the Craft as a whole.

These reasons, as well as many others which could be cited, justify the support of a legitimately conducted Masonic journal by the members of the fraternity, who of necessity cannot always agree in every detail with the expressions which may be found within its columns, but who should consider, in its broadest aspect, not only the good which may be done by a Masonic journal, but also the sincerity of the intent and efforts of those engaged in its publication. Time was when the principles of Freemasonry were spread by word of mouth, but the growth of the Craft and the developments of the day and age, particularly in the numbers

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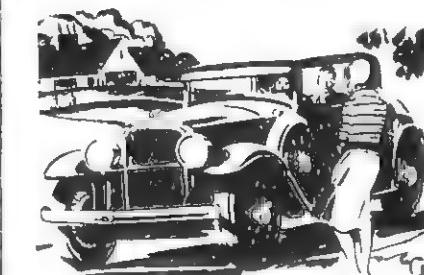
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reached in the membership, require something more than this, and the best vehicle therefore is the modernly conducted Masonic journal sincerely published in the interests of the Craft and its fundamental principles.

MASONIC BRIEFS

After long litigation the Supreme Court of the State of Illinois sustained the decision of a lower court exempting from taxation a Masonic Temple in a municipality in that state. The presumption is that this ruling will exempt from taxes all structures used exclusively for Masonic purposes where no rent for profit on a commercial basis is derived therefrom.

The total number of Masonic lodges now working under the English Constitution is 4,642, located as follows: London, 1,130; Provinces, 2,799; districts overseas, 654; abroad not under these districts, fifty-seven, and two movable military lodges. All other lodges of the British Empire come under the jurisdiction of the grand lodges of the several dominions of the British Empire.

Tucson, Arizona, will be the scene of a celebration of the semi-centennial anniversary of the Grand Lodge of Free and Accepted Masons of Arizona on Wednesday, March 9, 1932, at 8 p. m. The Grand Lodge of Arizona was organized at Tucson, March 25, 1882.

The Arizona Masonic Grand Bodies and the Grand Chapter, Order of Eastern Star, convene in Tucson between March 7 and 11, 1932, inclusive.

A remarkable tribute to Freemasonry in England and the high plane on which it is held there in the church is found in the will of Rev. Andrew Hughes John Mathews, late rector of Laughton, Leicestershire. He directed that: "As near as can conveniently be arranged in the vault in which my late father and mother are interred with room for my wife by my side. My body to be clothed in cassock, surplice and stole as a priest of the Anglican Church, over which the apron, collar and gauntlets of my Provincial Masonic Grand Rank shall be placed and the Bible given to me on my ordination to the priesthood in my bare right hand placed in the attitude of Masonic Prayer and the jewel of the Holy Royal Arch of Freemasonry on my left breast."

At the recent Letchworth Lodge of Instruction Festival, Manchester, England, the president of the occasion, Sir Leslie O. Wilson, gave it as his opinion, in response to a vote of thanks, that

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MASONIC CRAFTSMAN

English Masons do not fully realize what Masonry is if they have seen Masonry only in England. Though he did not want to use the words of Kipling: "What does he know of England, who only England knows," he thought for one to fully appreciate the meaning of Masonry he should see it abroad. He stated that he had been privileged to be connected with Masonry in America, Australia and India, and that from these observations knew of no greater moral force in the world than that which they all professed and so steadfastly believed.

As is so well known, the whole world had been disturbed during the past fifteen or sixteen years, and as the Prime Minister had recently said, "they could not think what the world was in 1913. Crowns had fallen, dynasties had disappeared and there had been trouble all over the world." It was the conviction of Sir Leslie Wilson that Freemasonry had come through that great international disturbance stronger, greater and more powerful than ever. If Masons could realize this fact and comprehend the great moral factors of their professions, then it is the duty of every one of them to renew his devotion to the principles of the great Craft that they might be more useful citizens to the country to which they bear allegiance.

Two Masonic lodges in London work without warrant or charter. Strangely they are two of the four lodges which helped to form the Grand Lodge of England in 1717.

An unique ceremony took place in Home Lodge No. 370, Des Moines, Iowa, on January 14, 1932, when F. J. Alber was installed as master of that lodge by his son, John, a past master, in the presence of his four brothers, one of whom, Fred, is also a past master. Fred served as marshal.

Hudson River Lodge No. 607 F. & A. M., Newburgh, N. Y., states that, in common with other fraternal organizations, it suffered from adverse conditions during the past year, but that during the month of January, 1932, they had more candidates for the degrees than during the whole year of 1931.

The Freemason's London Club is negotiating for a place near the Tottenham Court Road Tube Station, where such amenities as bath and dressing rooms; dining room, buffet and bar; lounge, reading, writing and billiard rooms, and facilities for Lodges of Instruction will be provided for its members.

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The mallet used by the Earl of Zet-
land in laying the foundation stone of
Freemason's Hall, London, Eng., in
1864, was the same mallet which was
used by King Charles II in laying the
foundation stone of St. Paul's Cathed-
ral.

Mr. Verl Doty, of Beach, N. Dak.,
was raised in Sunset Lodge No. 88,
A. F. & A. M., of that city, by his
father, J. W. Doty, of Belfield, N.
Dak., who officiated as master. Verl
Doty's two brothers, D. W. and D. D.
Doty, acted as Senior and Junior Wardens,
respectively.

The Lord Mayor of London, Sir
Maurice Jenks, was installed as Master
of the Guildhall Lodge No. 3116, on
February 16, at the Mansion House.
The ceremony was performed by Lord
Ampthill, the Pro Grand Master of the
United Grand Lodge of England.

The committee which was appointed
by the Grand Lodge of Florida to pass
upon relations of amity between itself
and the Grand Lodge of Ecuador, re-
ported favorably. The report states,
in part, that the Grand Lodge of Ecuador
is in fraternal relations with 21
grand lodges in the United States, 6 in
the British Possessions, and 6 in Latin
America that are in fraternal relations
with the Grand Lodge of Florida.

In the new Masonic Year Book of
the United Grand Lodge of England it
is noted that the death roll of grand
lodge officers of England for 1931 is
much smaller than in 1930, but it con-
tains an unusual number of outstanding
names of honored men in the Craft
whose services have been long and dis-
tinguished. First and foremost on this
roll is the name of Sir Alfred Robbins,
President of the Board of General
Purposes of the United Grand Lodge
of England, whose services were so
multifarious and valuable that they
could never be exaggerated. Then
there were three provincial grand mas-
ters who had passed on: Lord Henry
Cavendish-Bentinck, Lord Wraxall and
Col. C. W. Napier-Clavering, who had
served thirty-seven, twenty-five and
twenty-four years, respectively, as
heads of their provinces in addition to
performing many other Masonic activi-
ties.

The English Masonic Year Book for
1932 discloses that Lord Ampthill has
been provincial grand master of the
Provincial Grand Lodge for Bedford-
shire for forty years.

Differences are not necessarily con-
flicts, but be suspicious until you know
that they are not.—Henry Suzzallo.

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ALL SORTS WORTH REPEATING

He was a bit shy, and after she had
thrown her arms around him and kissed
him for bringing her a bouquet of flow-
ers, he arose and started to leave.

"I am sorry I offended you," she
said.

"Oh, I'm not offended," he replied.
"I'm going for more flowers."

OR HIRE A GANGSTER

Mrs.—I'm bothered with a little
wart that I'd like to have removed.

Dr.—The divorce lawyer is at the
second door to your left.

SLIPPED

"George," asked his newly affianced,
"do you shave yourself?"

"Yes," replied Georgie.
"I thought so, for your face is the
roughest I ever—"

But it was too late and the deal is off.

NO WONDER

Billy—They've just dropped their
anchor.

Boy—Gracious, I was afraid they
would! It's been dangling outside for
some time.

NO CHANCE

The Kid—Pop, how soon will I be
old enough to do as I please?

The Old Man—I don't know. No-
body has ever lived that long yet.

FIGURE THIS OUT

She—We've been waiting here for a
long time for that mother of mine.

He—Hours, I should say.
She—Oh, George, this is so sudden!

AIN'T THAT THE TRUTH?
Stenographer—Should corporation
be spelled with a capital C?

The Boss—Certainly, it wouldn't be
a corporation unless it had a large cap-
ital.

BOW-WOW!

"How is it," said one dog owner to
another, "that your dog knows so many
smart tricks, while mine is so dumb?"

"Well, you see," said the other,
"You've got to know more than the dog
to start with."

THE SOMETIMES REPEAT
As everybody knows, a bee dies when
it stings you, but it's different when one
of your friends does the same thing.

"What hotel did you stay at in New
York?"

"I forgot, but wait a minute until I
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NOT WHAT HE MEANT
Hostess (at evening party)—What, going already, Professor? And must you take your dear wife with you?
Professor—Indeed, I'm sorry to say I must!

THAT'S BUSINESS!
He—How do bees dispose of their honey?
She—They cell it!

ALL WRONG
A party at the zoological gardens stood puzzled before a bird.
"It's a beagle," said one.
"It's not," said another, "It's a howl."
"Both wrong," he said shortly, "it's a nawk!"

PRACTICAL ANATOMY
Counsel—Answer me a plain question: Were you or were you not bitten on the premises?

Witness—Anatomy ain't my strong point, guv'nor, but I know I couldn't sit down for a week.

NOT MUCH HEAT EITHER
"How do you like your radio, Sandy?"

"Well, it's aw right to listen to, but those bulbs are no so gid to read by."

DISAPPOINTMENT
Student—That book you recommended was frightfully dull, professor. I thought you said it had a naughty problem in it.

Professor—Naughty problem, my dear young lady! I said knotty prob lem!

Mrs. (sternly to husband arriving at 3:00 a. m.): "What does the clock say?"

Mr. (genially): "It shay 'tick-tock,' an' the fil doggies shay 'bow-wow,' an' the fil pshy-cats shay 'meow-meow.'

GET BUSY
She—I've been asked to get married lots of times.

He—who asked you?
She—Mother and father.

PERFECT
"Your essay is excellent, Jones, but it is exactly the same as Phillip's. What shall I conclude from that?"

"That his is excellent, too, teacher."

Binks: "Have you ever noticed by the statistics that there are many more accidents than to railroad trains?"

Stubbs: "Well you never saw the engineman on a railroad train with his arm around the fireman's waist, did you?"

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